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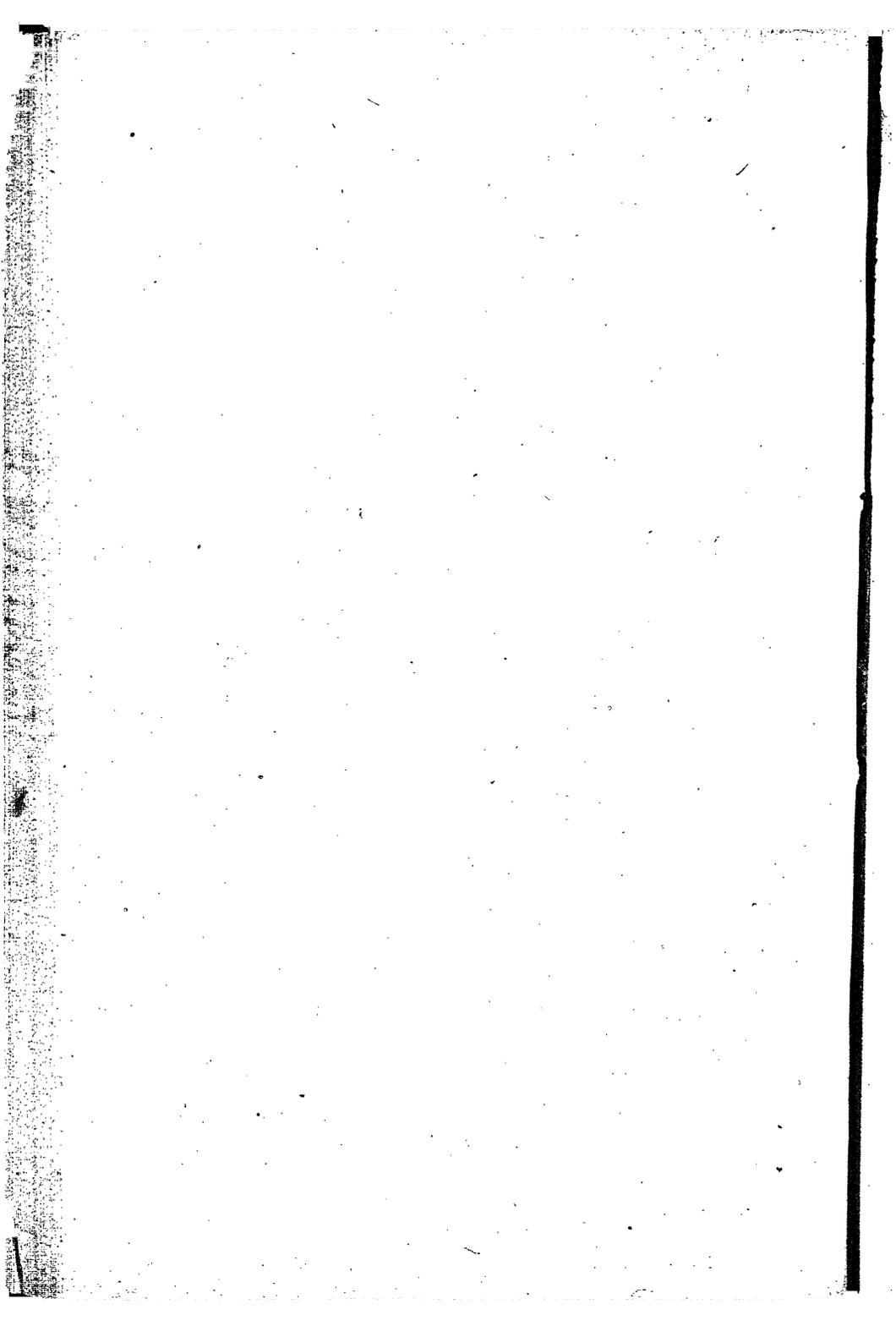
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THE HIGHER CHRISTIAN  
EDUCATION OF WOMEN:

ITS MISSION AND ITS METHOD.

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INAUGURAL LECTURE

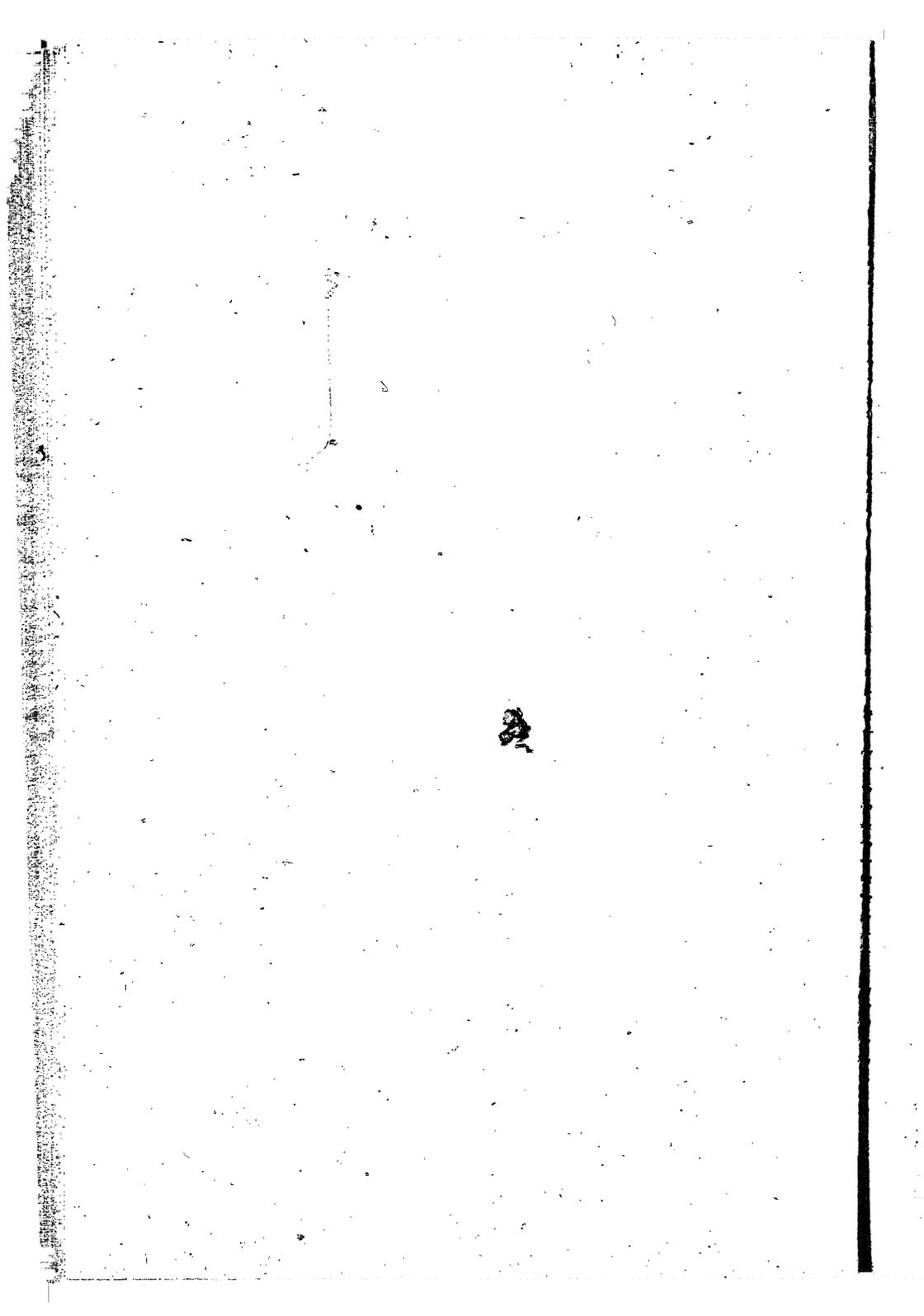
DELIVERED BY

REV. B. F. AUSTIN, M.A., B.D.,

PRINCIPAL OF ALMA COLLEGE, ST. THOMAS, ONT.,

On the occasion of the Inauguration of the Faculty by Bishop Carman, D. D.  
Tuesday Evening December 20th, 1881.

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# INAUGURATION

OF—

## ALMA COLLEGE FACULTY.

*The following account of the Inauguration Ceremony is taken from the St. Thomas Journal of December 21st, 1881:—*

There was a large gathering at Alma College on Tuesday evening to witness the inauguration of the Faculty by Bishop Carman, who took the chair punctually at eight o'clock, supported by His Honor Judge Hughes, Registrar McLachlin, Colin Macdougall, Esq., Rev. A. E. Griffith, and Rev. W. G. Brown, M. A., members of the Board of Management.

After devotional exercises Bishop Carman read the following Declaration :

Through the abundant mercy and in the infinite wisdom of Almighty God, it came into the minds and power of his servants to found, establish, erect and open Alma College for the education more especially of girls and women, and their better preparation, through knowledge, manners, morality and piety, for the duties of life. Wherefore, when the design had been approved by the several Annual Conferences of the Methodist Episcopal Church in Canada, and favored by the public declaration of the citizens of St. Thomas, moneys to this end were raised by voluntary contributions of the friends of education and religion in the Province of Ontario, this favorable site was purchased, the corner stone of this edifice was laid by the Hon. Adam Crooks, Minister of Public Instruction for the Province, the structure completed, and the building made ready for use in the Summer and Autumn of 1881. In the further prosecution of their design, the Board of Management of Alma College, deeply convinced that not only were well-appointed and well-furnished buildings required for this work, but a staff of discreet and learned officers as well, that the great advantages of good government and thorough instruction might be happily combined, out of the numerous gentlemen of high capabilities and satisfactory qualifications within their reach, have made their selection of officers and instructors for the proper government of the school and the efficient instruction of the students. In these weighty matters the Board have felt their responsibility as acting for the immediate patrons of the school and the public at large; and as standing between the efforts of the present time and the

results in the coming years. To secure the wiser, safer and more effective direction of the affairs of the school, a gentleman in whom the Board has implicit confidence has been appointed Principal. On behalf of the Board of Managers let him be presented.

Mr. McLachlin, on behalf of the Board, then formally presented Principal Austin as President of the Institution.

The Bishop, after asking a series of questions relating to the high duties and solemn obligations connected with the office, all of which were answered in the affirmative, proceeded to confer on the Principal all the rights and privileges pertaining to the Presidency of Alma College.

The other members of the Faculty were then presented by Mr. McLachlin, Rev. R. I. Warner, B. A., Professor of Modern Languages and English Literature; Miss Maggie Baker, Preceptress; Mrs. Margaret Capsey, Governess and Assistant in English Studies; Miss S. E. Sisk, Assistant in Instrumental Music; Prof. F. M. Bell-Smith, Professor of Painting, Drawing and Elocution; Miss E. Gibbard, Teacher of Fancy Work; Miss A. Brotherhood, Assistant in Painting and Academic Teacher. They also assumed the obligations of their offices.

Bishop Carman, after the ceremony was over, assured the Faculty that they possessed the unlimited confidence of the Board of Management. Complete satisfaction had already been given; the success of the College had become an assured fact, and he looked forward to it as an active means for the diffusion of grace. He then invoked the Divine blessing on the Institution.

Principal Austin being then called upon by the Bishop, proceeded to deliver the Inaugural Address.

THE

# Higher Christian Education of Women:

ITS MISSION AND ITS METHOD.

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In entering upon a work of such profound importance as the higher Christian education of women, in a College specially dedicated to this work, it is fitting that public expression be given to those views and principles that are to mould its present organization and guide its future career. In the accomplishment of any great task, clear apprehension of the work to be done, of the necessary implements to be employed and the most skilful methods of using them, are essentially necessary to success.

We have therefor selected as the topic of the hour, "The Higher Christian Education of Women : its Mission and its Method."

By the higher education of women we understand her more advanced training in all the subjects of common school study : her instruction in the higher walks of Language and Literature ; her mastery of a course embracing more or less of Mathematics, Metaphysics, History and Biography, and the Natural, Ethical and Moral Sciences : in fact, her completion of a thorough college course, in many respects equal if not identical with the Arts course of the University. By this higher education of women we mean the employment in her training and development of the same class of subjects, and to some extent of the same methods, that have proved such mighty instruments in the development of man's intellectual powers through past centuries. This higher education contemplates such instruction and such training as shall perfect the powers of body, brain and heart, resulting in a strong and harmonious character.

By the higher Christian education we mean the impartation of this instruction and training under Christian auspices, in a decidedly Christian spirit, and by means and methods entirely in harmony with those of the great Teacher himself.

This movement for the higher culture of women, while admitting some difference in the natural endowments of the sexes, and the propriety of corresponding differences in their culture, yet assumes the substantial equality and identity of the male and female minds, and the possibility and propriety of seeking their highest development along a common line of culture.

This position is assailed by a multitude of objections, most of which fall easily under two general heads : the first is woman's incapacity to receive the higher culture, and the second, the evil results supposed to spring from her pursuit of higher education.

This incapacity of woman is, we are gravely informed, two-fold in its nature. First we are told women are doomed to mental inferiority on account of the weakness of their frame and the peculiar demands made upon their health and strength. This weakness, we are assured by a certain medical authority, is so ineradicable, and nature's demands are so numerous and so destructive of force and vitality, that women are altogether unfitted for continuous scholastic effort and thorough mental discipline. But before accepting so sweeping a dictum concerning woman's physical incapacity, let us pause and ask the proof of so astounding a statement. Has the all-wise and benevolent Creator doomed woman to life-long weakness and incapacity? Having endowed woman with intellect has He denied her the possibility of its thorough cultivation? Throughout the whole realm of nature the possession of any faculty or power by man or animal has ever been regarded as *prima facie* evidence of divine design that it should be cultivated and improved. Now God has endowed woman with brain as well as beauty, and following the reasoning suggested by the analogy of nature, we conclude His design embraces as thorough cultivation of woman's intellectual nature as of man's.

What proof have we that God has made a mockery of woman by endowing her with an intellectual faculty and a thirst for knowledge, yet dooming her to perpetual denial of the exercise of one and the gratification of the other. What proof, we may again ask, that women are physically unable to scale the loftier flights of learning?

First, it may be said, women have never taken high rank as scholars. "Very true," may they not answer, "since the chivalry of our brothers has shut us out from the fountains of learning. It is a well-known fact that the oldest and most renowned universities of to-day were endowed without any regard to distinction of sex—and yet men, with true and becoming manliness, have monopolized the advantages and mocked poor woman's demands for equality by a quiet assumption of her incapacity."

Suppose we admit that women have not as much bone, muscle and tissue as men, what then? Does it follow because they are not built upon as large a plan as man, that they are less capable of mastering a College course?

Admit, if you will, that women are not as strong as men—is the ability to acquire knowledge to be tested by the same experiments as the ability to row, run or wrestle. We may certainly admit the advantage of a strong and vigorous constitution, as an adjunct to the highest culture without determining the question of ability, solely or even principally, on that basis. Or if we go farther, and admit that women cannot endure as protracted study as men,—that their mental exercises are subject to necessary intervals of repose,—does it necessarily follow that the highest and best culture is beyond their reach? Progress in study is conditioned not alone or even chiefly by hours spent in study, but equally as much by *quickness of perception, delicacy of detail and habits of accuracy in which women admittedly excel.*

Women are, like men, endowed with a nature opening out toward the infinite and the eternal, with longings after truth and knowledge which no merely superficial course can fill. Has Providence made a mistake in assigning

too much work for woman's feeble strength? If the Creator gave woman less physical strength, she has compensating advantages. If He gave woman a smaller frame, and in the economy of nature has put large demands upon it, we may rest assured that it is made of finer material, or endowed with peculiar powers of endurance.

As yet the experiment of admitting women to full collegiate courses is in its infancy, and no conclusive results can be drawn therefrom. If, however, we were to accept the results thus far of the co-education movement in the United States, they would fully confirm the view that women are as adequate physically for the strain and demands of a college course as their stronger brothers. Reports from those Colleges where it has been tried show no larger number of absences from lectures or failures on account of health on the part of women, than of men. It has not yet been proved that women are physically inadequate to this higher culture, and as her nature seems to demand it equally with that of man's, we must dismiss all objections to her claims on the ground of physical weakness with a simple, *non sequitur*.

Here it is proper to note one of the strong objections raised to woman's higher education, viz., the supposed injury done to her health by the long strain of years of application. American women, as a rule, have very delicate health, and while the health of Canadian women is better, it cannot be compared with that of European women, and is far from what we could desire. Now, says the objector, women's physical nature is far from strong at best, and weakened as it is by the worry and strain of our unnatural mode of living, those who attempt a long and arduous college course will make fatal shipwreck of health and life. Now whatever weight the objection may have in schools where intellectual culture is pursued to the neglect of physical and moral, where mental cramming is the only requirement, and the passage of an examination paper is held forth as the one great end of human existence, there is positively no ground for fear where a symmetrical system of instruction and discipline is pursued under proper sanitary conditions. So far from study, when conducted under proper conditions, being detrimental to health, the best authorities now agree that it is a necessary adjunct to health and vigor.

The want of wholesome mental work is justly chargeable with a part of the feebleness and lassitude of young ladies out of school. Lord Bacon justly says: Too much bending breaks the bow; too much unbending, the mind. "The truth is," says a certain writer, "that study rightly prosecuted, prosecuted with order, system, deliberation, on a plan arranged to favor natural development, and to stimulate a well-balanced activity of all the mental powers, attended with due observance of the laws of bodily sanity—is one of the healthiest of employments."

An English medical lady of high rank declares that the exercise of the intellectual powers is the best means of preventing and counteracting an undue development of the emotional nature—the same writer affirming that extravagances of imagination and feeling, engendered in an idle brain, have much to do with the ill-health of girls. An eminent teacher, before the Royal Commission on Education, declares that hard study improves the health of girls.

But, it may be said, the evil effects of hard study are seen after many days in enfeebled constitutions and early decease. Now it is an undeniable fact that

where disease is contracted or weakness superinduced by any course of conduct life is proportionately shortened. Let us see, then, if statistics show a shorter average of life for lady than for gentleman graduates. Comparing the longevity of the graduates of Mt. Holyoke with that of other colleges, we find that after thirty years the death rate in that College among its lady graduates, has only been 10.39 per cent., while that of Amherst has been 11.26; that of Bowdoin 11.85; that of Harvard 11.52 and of Yale 13.42. Even allowing a slight percentage off on account of the probable difference in the age of graduates, it may be asserted that the lady graduates of Mt. Holyoke stand on a par with the graduates of Yale and Harvard as to chances for life. At Oberlin the death rate among college Alumnae and Alumni is in favor of the former.

Surely we can all agree with a modern writer, who declares that when woman learns the laws that govern her physical being, and has the courage to obey them, it will be found that she has strength to be a woman, a christian and a scholar.

But then it is said women are not strong enough mentally to master a thorough college course. They may receive the education embraced in the "Three R's" with, perchance, a little smattering of history or literature, and the easier accomplishments, but anything requiring real strength-of intellect is of course beyond the merely female mind, and prohibited by the very plan of her being. Women we are told are incapable of extended or subtle analysis. The researches of science, the intricacies of mathematics, the profundities of metaphysics, are all beyond the flight of female genius. Now the existence of equality or disparity between the natural intellectual endowments of the sexes can only be established by the results of studies pursued under common conditions and tested by the appliance of a common standard. As before pointed out, all experiments in co-education are of too recent a date to warrant dogmatic utterance on either side. Yet to show that these experiments thus far are not detrimental to woman's claim of mental equality, it may not be amiss to quote a few testimonies.

Dr. Mahan, for 13 years President of Oberlin, and for nearly as long President of Adrian College, states that during his connection with Oberlin College, the proportion of young men to young women who left school on account of failure of health through mental strain, was about 2 to 1. This proportion, he says, was nearly as large at Adrian. During the thirty years he was President of College Faculty Meetings, he never once heard an intimation from any member of the Faculty that the girls were a drag upon the class.

It ought to be borne in mind just here that girls, who compete with boys in College courses, do so under disadvantages, being compelled to spend, on the average, an hour a day more than boys in getting up the conventional toilet of a lady.

Girls who dress as the fashion requires and still keep up their lessons with boys, must be either very superior to begin with, or economize their time better.

Mr. Fraser, who was sent out from England in 1865 by the School Enquiry Commission, says: "Some of the best mathematical teachers are women; some of the best mathematical students are girls. Young ladies," he reports, "read Classics as well in every respect as young gentlemen. In schools where

I have heard the two sexes catechized," he goes on to say, "I, myself, would have awarded the palm to young ladies for quickness of perception and precision of reply." Reports from Michigan University, Lawrence University, at Appleton, Indiana University and St. Lawrence University show the average scholarship of young women as good as that of young men. It may seem marvellous indeed to some of the advocates of women's mental inferiority, that the best Greek scholar among 1300 students at the University of Michigan, a few years ago, was a woman. The best mathematical scholar in one of the largest classes of that institution to-day is a woman. President Fairchild, of Oberlin, who taught there for 11 years Latin, Greek and Hebrew, and the next 11 years Mathematics, abstract and applied, and the last 8 years Philosophical and Ethical studies, declares that in all these studies, through all these years, he never observed any difference between young men and women in recitation. Professor Amos, of University College, London, says: I have five lady pupils in jurisprudence, and they are some of the best pupils I have; I have lectured repeatedly on law to mixed classes, and though women have sometimes attended in smaller numbers than men, they have been in every way equal to them. This much can be said in favor of our sisters: There is not a single department of human learning or research, not one of the sciences, not one beautiful or useful art, that has not been adorned by the genius of at least one woman. The case of Lady Jane Grey, who had so mastered Greek at the age of fourteen, as to find more delight in the solitary perusal of Plato than in the sports of the chase, is alone sufficient to crush all accusations of mental inferiority against her sex.

These testimonies ought to prove a little salutary to the "lords of creation," and should be accepted by them as an intimation of the approach of woman's advance guard—a warning that men are no longer to vaunt their claim of mental superiority without making that claim good in fair and equal conflict.

Another standard objection urged against the higher culture of woman is its supposed tendency to produce a race of strong-minded women, virtually men in petticoats. This higher culture, we are told, will destroy those peculiar graces of womanhood—meekness, gentleness, modesty, humility, which are the greatest charm and the brightest ornament of the sex. Now this charge is squarely met by the friends of higher education by a counter statement. They declare that nothing contributes more directly to the formation and growth of modesty, humility and the peculiar graces of womanhood, than a thoroughly liberal education.

Now the reply is at least as good as the objection, both being so far mere statements, but the answer may be fortified by various considerations. First, since education reveals how much greater is the unknown than the known, its natural tendency must be in favor of humility and modesty. The higher education, therefore, when imparted under proper auspices and in a proper spirit, can never foster conceit and self-assertion. For every thoroughly educated woman of the strong-minded type, we have one hundred superficially educated women of the same class, whom more thorough culture would have taught becoming humility.

Education may, in some cases, supply a wider field and broader opportunity for native arrogance and ambition—but this is most apt to occur

where the chief attention centres in intellectual training to the neglect of heart and life. In this, as in many other respects, "A little learning is a dangerous thing."

But, it is asked, If we admit the feasibility of the higher education of women, what special need of their higher *Christian* education? First, we answer, no education can be true or approach perfection that systematically ignores the higher and religious nature. Educate the body and the brain to the neglect of the heart, and you have produced not symmetrical manhood or womanhood, but a monstrosity. Every system of education to be true and perfect must develop body, mind and moral nature simultaneously after the analogy of nature. Again, the natural connection of these higher forms of education—intelligence and piety—is seen in all past history. Education has ever been the child of religion—the school and the university following the mission chapel and the church as naturally as flowers do the course of the vernal sun. All the great universities, with surprisingly few exceptions, have been founded and maintained by ministers and churches.

Again, all study is possessed of a thousand-fold more interest when it starts from the religious stand-point and proceeds upon a religious basis. Assuming the existence of God, infinite, supreme, holy, perfect and merciful, and our relations and duties springing therefrom,—which are the fundamental ideas of religion,—all study assumes new interest and power.

How is natural science lit up with new glory by this assumption, every step of progress therein bringing upon the student's mind flashes of divine intelligence! All human language and history is full of special interest on account of their divine relationships; the exact sciences become manifestations of the divine thought, and the whole universe is eloquent with ten thousand voices proclaiming the wisdom and power of the Father of our Spirits!

Now, it must be evident to all that all study from the religious stand-point becomes immeasurably more powerful in producing that high intellectual type of religious character which is the final goal of all education.

Having noted a few objections to the higher culture of women, we next enquire as to the distinct object sought therein. Here a variety of views meets us. One opinion often dogmatically expressed is that the object of all higher culture of women is to make good wives and mothers. Alas, then, for the old maids, the widows and those women who die young. If this be a perfect definition of the work, every Ladies' College ought to add a match-making establishment to its various departments of work. There is some truth, however in this partial definition, as no education can be regarded as approaching perfection that fails to qualify for these exalted relationships. But the ideal culture for woman cannot aim alone at fitness for these two relations in life—relations which, however important in themselves, are after all only incidents in the career of woman's progress—relations, too, which she may never be called upon to fulfil. Others tell us that the higher education is to add to woman's power of pleasing; others, to make woman mistress of the home and social circle. But all of these are deficient, and for a complete ideal of the goal to be attained in woman's culture we have recourse to the volume of inspiration. Here woman's mission is outlined before her creation as that of a helpmeet for man. On all sides of his three-fold nature woman is to be man's

helpmeet, and this necessitates a three-fold culture of her own being. The higher Christian culture, then, aims at perfect and symmetrical womanhood—and of necessity embraces three elements: 1. Physical Development. This part of woman's culture seeks after several specific ends, the first being *sound health*. It is perfectly within the range of possibility that the weak and imperfect physical natures of young women should become perfected and strong during College life, so that they may leave school stronger and healthier than when they came. This has been the experience in a few Colleges, and doubtless will be in all when physical education assumes the importance it demands. There seems no good reason why College life, with its regular habits and discipline, should not strengthen the general health by developing defective organs, thus adding to the length and enjoyment of life.

The second aim of the physical education is a *vast increase of bodily strength*. Many sink in life's battle from mere physical exhaustion—exhaustion that would have been overcome with greater physical strength. Many a useful life has succumbed to disease or accident, that, with a better physical development, would have been prolonged in usefulness and honor.

The third object of physical culture is a *graceful mien and motion*.

Whatever imperfections we may be disposed to tolerate in a gentleman's walk or manner, no one can pardon a lack of grace in a lady. She is expected to charm and please us as much by her manner and motion as by her style and speech. Now this grace of motion can only be obtained by harmonious development of the physical powers.

2. Intellectual Training. The higher culture contemplates, secondly, a complete and thorough mental discipline, resulting in the perfecting of all the mind's powers. Reason, judgment, memory and imagination are to be cultured and developed in unison. In this mental discipline several specific objects are sought—the first being *intelligence*. Knowledge is one of the objects, as well as one of the instruments, of mental discipline. The field of knowledge in the higher culture ought to embrace, first, some knowledge of men; secondly, of human history, and literature, and language, and of human needs and human destiny; thirdly, of the sciences, natural, moral, ethical and philosophical; fourthly, of human arts; fifthly, of the Word, Providence and character of God.

The second object of the higher mental culture is *aspiration*—a disposition to reach out after deeper knowledge, higher character and richer experience. This is one of the most important of all the objects of the higher culture, and the College that imparts a few ideas with lofty aspirations has succeeded better than the one that imparts a multitude of ideas but leaves the soul destitute of noble inspiration.

Another great aim of this mental culture is *intellectual strength and skill*—an ability to summon the enlarged powers of the mind to full and disciplined application to every necessary subject of thought. The fourth and last object of the mental culture is *expression*, or the ability to pour out the treasures of a rich mind and heart, so that others may share in our mental wealth. Many full men are very indifferent writers or speakers, and many a well-furnished mind is of comparatively little use to the world on account of defects in this power of expression.

3. Religious Culture. This higher education embraces, thirdly, culture of the moral and religious nature. High intellectual culture, without a corresponding moral development, can never form a true system of education—for intellectual strength, without religious character to guide and use it, results in individual and national ruin. The present system of culture in our Common and High Schools is lamentably deficient in moral and religious elements. Not till parents and teachers come to realize more fully the importance of moral principle and religious character, will our system of culture become symmetrical and perfect. Why should it be considered so very important in our educational work that reason and memory be perfected, and of so little importance that the conscience and moral powers be developed? In the individual and national life are not honesty, sobriety, justice, mercy, truth and purity of as much value as strong intellectual endowments? In the perfected system of culture that shall obtain in the future, the educated conscience and the benevolent heart will count for more than bodily strength and mental power.

Having glanced at the main features of the higher education, let us now look briefly at its instruments, methods and principles. First among the instruments we note a *suitable building* of commensurate size, with the best possible arrangements for the health, comfort and convenience of its students. Such building must embody all the late improvements as to lighting, heating and ventilation, and be constructed upon the soundest sanitary principles. It should, in every feature, meet the demand of the public eye for beauty, and thus be capable of appealing to and developing the æsthetic nature of its students. Dormitories, class rooms, lecture halls and chapel ought all to be models of neatness, order, cleanliness, cheerfulness and beauty. Especially should its Fine Art department, in its arrangements and furnishings, be made a silent yet powerful educator of the public taste. Here should be collected a number of models in all departments a selection from the works of masters, to give their constant inspiration toward excellence in Art. It need hardly be said that the instruction given in a building in which every object pleases the eye and appeals to the finer nature is immeasurably more beneficial than that given in a rude, dull or dreary structure.

The second great instrument is a thoroughly equipped *gymnasium*. The pursuit of severe and protracted courses of study, without accompanying physical culture, is, in the present state of women's health, a dangerous experiment. Without a suitable gymnasium, it may be doubted if satisfactory progress in physical culture is possible. Halls for exercise are as necessary as class rooms for study. Clubs and ropes and apparatus for the gymnasium are as essential to the higher culture as books and maps and the apparatus of the laboratory.

The next great instrument is the *Library and Reading Room*. In this age, when works of reference in all branches of science and art are so numerous, because the field of knowledge has so broadened as to forbid a complete mastery of any subject, and to necessitate the multiplying of lexicons and encyclopædias, no College can be esteemed well equipped that does not place a fair selection of them within easy reach of all its students.

The next great instrument in the higher culture is a thorough curriculum of studies in every course mapped out—such as shall demand the application of

years and necessitate the full development of the intellectual nature. Every College worthy of the name owes it to itself, to the general public, and to every one of its graduates, that its course should be thorough, its examinations critical, and its degrees of some appreciable value in the world. Every College Diploma should be made like baptism, an outward and visible sign of an inward and invisible grace. Too often degrees from Ladies' Colleges are a sign merely, outward and visible enough as every one knows, but the corresponding grace is *so* invisible, and *so* imponderable, and *so* intangible, and *so* ETHERIAL, that it can be neither seen, felt, weighed or appreciated! It may be said that a majority of lady students will not complete a thorough curriculum. Yet, even they will be benefitted and inspired by the more thorough course put before them. Alongside the multitude who are content with mediocrity are a few "elect women," who long for something better than superficiality—and shall they be doomed to disappointment? Have not the noble few who desire to scale the loftiest heights a divine right to all that is highest and best in human learning?

It is often assumed that man is made solely for the world, woman for the home; man is the embodiment of intellect, woman of heart; man is made to work, woman to weep; and hence her education should be a little bouquet of truths selected from many realms, rather than a complete garnering of any field.

Now while we recognize home as woman's special domain, and admit her special endowment of sympathetic nature, we must remember that woman's sphere of action and influence has never yet been bounded by the home circle, or limited to the shedding of tears. Woman's past history, too, ought not to be taken as a fair index of her future career, for the signs of the times are strongly indicative of an enlarged sphere of activity for women. To-day in the church, in the school, in all moral and social reforms, woman's powerful influence is felt, and more than one door of honorable activity and rich reward is yet to swing open on its rusty hinges before cultured and ennobled womanhood. In all these spheres of usefulness and honor a thoroughly liberal culture of body, brain and heart, the trinity of true training, would be of unspeakable advantage to herself and society. But even if we limit the sphere of her action and influence to the home circle, no valid reason can be urged in favor of shallow culture or superficial training. Outside merely professional training, the higher education is of more practical value to the woman in the home circle than to her husband in the shop or office. In the home circle she is daily brought into the solution of questions requiring a knowledge of the natural sciences. Here, as moral governor among her children, she has to decide for them constantly nice questions in ethics and points in natural theology. Almost hourly she has problems, the solution of which requires the clearest reason, the most nicely balanced judgment, and the finest taste. Again, as the companion of a man of letters, she must be able to enter sympathetically into his intellectual life, maintain with him an intelligent type of conversation before her children, and inspire in them a love for the same. Dr. Howard Crosby, of New York, very truthfully says: 'The greatest safeguard against unhappy marriages, next to fixed religious principle (and even then the marriages may be unhappy, though religious principle will prevent the extreme consequences referred to), is in the equal appreciation of higher truth by husband and wife, where their

minds have no limit to their united excursions, and in which their mutual dependence and regard become the stronger when lower and more carnal bonds lose their efficiency. The united life should show itself in all things, and not find any path where separation is a necessity." The petty gossip that now obtains in too many homes would have been replaced by profitable and intellectual converse, had the mother been educated. Thus it is that in the companionship and inspiration of her husband, in the instruction and training of her children, as well as in the more public spheres of duty open to her, there is need of the higher education for woman. From what field, then, would you shut out her inquisitive mind? From the natural sciences? No—for God's revelation through nature is as much to woman and for woman as for man. Would you close from her gaze the instructive pages of history, biography, and literature? For all of these woman admittedly has special taste and aptitude. While classics should always be studied under the guidance of a discriminating teacher, like mathematics, it is of too great value as an instrument of intellectual development to be discarded. In fact the whole circle of studies that has been found best adapted to the intellectual discipline of men will be found equally potent and valuable in woman's education.

The last instrument of the higher culture we shall mention is a thorough course of physical training for the body and a systematic plan of instruction and culture for the religious nature. Religious truth, the revealed truth of God's Word, is an indispensable instrument of religious culture. The Bible ought to be on every College curriculum as a text book, first because of its literary value; secondly as a practical guide to success in life; thirdly, because revealed truth furnishes the true interpretation to nature and hence alone gives proper inspiration and interest to all the sciences; fourthly, on account of its powerful and salutary effects upon the mind and heart. In addition to religious truth there must be wise, skilful and systematic efforts to call into exercise the religious faculties of the students, and build them up into Christian character. This work is the highest committed to mortal hands.

Let us in conclusion glance at the leading methods and principles of this culture. First we note the employment of thoroughly qualified teachers, of skill and experience, who are in themselves models of the exalted characters they aim to produce. An institution professing to impart a religious culture to its pupils, owes it to them and to the Christian public that its teachers should be not only moral but religious—not alone negatively good but positively pious. Thrown as teachers are into daily and almost hourly contact with their pupils, their lives should be living epistles, bearing the great truths of Christianity home to the hearts of all, by the simple yet powerful eloquence of example. Religious experience, sound education, skill in teaching, good taste and sound judgment, energy of character, coupled with enthusiasm in one's own work, are some of the indispensable requisites of the teachers required in this great work. The second principle in the higher education of women is that it should be along the line of her special tastes and talents. It is simply frightful to contemplate the amount of human life wasted by compelling women to pursue accomplishments for which they have no taste or capacity, through long years of dreary dullness. Let the Ladies' College lay down as a fundamental and necessary introduction to all its graduating courses, a certain uniform and thorough education in the common branches of study. Let no candidate be admitted to the

College course without this thorough matriculation in all the subjects of an English education. After this why should not every student have an option of several courses to graduation? If, then, a young lady comes to the College for a little self-improvement, let her enter upon an optional course, under proper advice of her teachers, in one of the departments of the school. But if she aspires to graduation, let her know that there is no royal road—she must matriculate and master one of the long and difficult lines of culture. Should she have special taste and ability for the Modern Languages let her thoroughly master a few of them, in a three years course, and receive her diploma. Should Classics be her chosen field, let her master them as a stepping stone to graduation. And so in the fields of Natural Science, Biblical Literature and other studies courses could properly be mapped out affording options in accord with the tastes and chosen vocations of the candidates. Music and Fine Arts require both theoretical and practical courses and examinations, the satisfactory completion of which ought to be rewarded with the laurel crown. The next principle of the higher education is that *character*, and not mere acquirement or skill or accomplishment, is to be kept constantly in view as the final goal of all instruction and discipline. The last principle is that in all the work of training and instruction, divine wisdom, inspiration, guidance and help are to be sought constantly from God.

Friends of Alma College, you have done well to erect, by your benevolent sacrifices and labors, so fine a structure as this, dedicated to the higher culture of woman. The first step is taken; the second is the efficient endowment of this College that it may build and equip a suitable Gymnasium, Library and Reading Room, thoroughly furnish its Fine Art department, and extend the dimensions of the main building, which promises to be a necessity in the near future. Providence has signally favored you in your efforts, and I regard myself as most fortunate in the character of the teachers you have chosen to be my associates. So far light has fallen on our pathway, and hope at the present hour sheds her effulgence upon us. Let us still unite our efforts and prayers that Alma College may become abundant in blessings to our country, and a praise and honor in all the earth.